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WOMAN'S WORK

Vol. XX. OCTOBER, 1905. No. 10.

OUR friends who are *en route* to Persia were due to leave London Sept. 11, but, on account of alarming newspaper reports of the situation at Baku, the message was cabled them from the Board Rooms, "*Use discretion as to proceeding to Caucasus.*" Mr. Speer remarks that "Mr. Wilson is not a man to exaggerate danger and has a good, rigid Pennsylvania sense of duty; at the same time, I think he will be cautious." Reliable information regarding Baku can doubtless be obtained in London, but we go to press before learning whether the missionary party proceeds or waits.

THE lamented death of Joseph P. Cochran, M.D., is announced by cable from Persia. Though his life has sometimes been in peril from wicked men, he died in his bed of the fever from which his skill has raised up many. In a service of twenty-seven years, his wide and notable medical practice has won prestige for the Mission and for himself distinguished honors from the Shah, notwithstanding that he often, in Persian courts, took the risks of fearlessly and faithfully defending the rights of the downtrodden Christian villages. Dr. Cochran leaves a young wife at Urumia, his children in this country, and friends at Buffalo and elsewhere, who all are deeply bereaved. Urumia can ill afford to spare him, and it is not too much to ask of the finest equipped young physician in this land, one of most versatile gifts and stable character, to offer himself for the vacant post at Westminster Hospital, Urumia.

FROM not only Hamadan but all the Persia stations, letters arrive expressing the "sore loss of our darling Charlotte Montgomery," and from Korea they continue to write: "It will be harder for us to live as we ought without the example of dear Mrs. Hunt's life before us."

AMONG our "Letters" this month will be found particulars concerning the unexpected death of Miss Kate Fleeson, after eighteen years of missionary service in Laos. A later letter from Mrs. Hansen of Lakawn is full of the warm appreciation which her associates felt for Miss Fleeson. She had closed her spring term of school with a successful public examination and bazaar of articles made in sewing class, "but when books were put away and accounts all settled, she went to bed too weak for further effort." She was proud of her new schoolhouse which had displaced the old bamboo shed, and next to her pupils her affection was lavished upon "the poor, childish-hearted Laos women." Miss Fleeson's ability, her bright repartee and sunny face will be easily recalled by those who saw her on furlough, eight years ago. Amid trials in her missionary life, she found great solace in living beside her "Uncle Wilson."

THE erection of the Labaree Memorial Church progresses at Urumia, Persia, and a new dormitory for Fiske Seminary is to be built, in order to accommodate a hundred girls as against sixty-three received last year. The Moslem department, in charge of Miss Van Duzee, moved on unhindered all the year and the number of pupils rose to above fifty.

THE Memorial School at Tabriz was in charge of Rev. J. N. Wright during Rev. S. G. Wilson's absence last year. The majority of boys are Armenians from non-Protestant families and do not propose to be seen inside the Mission church, but they flock to Sunday-school, held in the same room where they study on week days, they give the same attention to the lesson and sing hymns with vim. With no clocks at home, they sometimes arrive two hours before the doors are opened, and their secular shouting from the playground "sadly

jars" on the ears of Sabbath-keeping teachers, who yet do not see how to adjust the situation to their satisfaction.

Twelve new members were received on confession of faith at the July Communion service of the Japanese Mission Church in San Francisco, eighty communicants quite crowding the chapel. Among those present were twenty-two Japanese women, the largest number ever seen at any meeting of the mission. Mrs. Sturge has organized a band of King's Daughters which meets in her parlor.

The Committee on United Study of Missions was represented at Chautauqua, this summer. No fee was charged and 160 women registered, largely from the Southern States. Daily lectures on the new Africa text-book were given for a week before audiences varying from 23 (in a thunder-shower) to 150. The subject of United Study was presented before the Woman's Club and sixty-nine copies of *Christus Liberator* were sold the same week by the bookstores.

As responses continue to come in daily, Woman's Work still holds open the offer to subscribers, to forward addresses of their acquaintances whom they would like to have introduced to this magazine. The treasurer will then mail a copy to each address, stamping the wrapper "with the compliments of" the sender. The longest list yet received included thirty-two names. Send to *Room 822, 156 Fifth Ave., New York.*

Rev. W. J. Leverett of Hainan writes of the extent of plague ravages last spring. In the course of three months, ten per cent. of the population of Nodoa and about twenty per cent. from Namfong were swept off. Dr. Bryan was able to save the little son of a Christian man and some cases in a near village; he had supervision of mission premises and employes and posted suitable precautions in public places; but the masses believe in idols and oracles rather than medicine. A colonel at the barracks with tears besought his god to protect them and, when two rats died, took his shoe and spanked the image, after which there was no more trouble. Mrs. McClintock was startled to find how genuine the faith is in wood and stone. Two grown men, both graduates, carried an image the size of an ordinary doll, all over the market, the priest having promised it should render them immune, and after all they were seized by plague.

Friends of Mrs. H. P. Hamilton, formerly our Miss Snow of the Mexico Mission, will sympathize with her in the sudden death of her husband at Mexico City, August 20. He has been an agent of the American Bible Society for twenty-six years and superintended the work of from thirty to fifty colporteurs.

The North India School of Medicine, at Lodiana, admits only Native Christian girls and, for the sake of attracting such girls who otherwise will go to America or Europe for education, and also to meet the conditions of a government grant, the management is desirous of raising the standard sufficiently to allow the school to affiliate with Punjab University. Dr. Mary Noble of the Presbyterian Mission lectured in anatomy last year, and Dr. Ewing of Lahore is president of the general committee. Rev. Franklin B. Dwight of Morristown, N. J., will answer any questions from those interested in the future of the Medical School.

The first native woman of India to qualify for the bar, Miss Cornelia Sorabji, has been appointed by Government legal adviser to the Bengal Court of Wards, so that *purdah* ladies may now confer upon legal business face to face with their counsel, an advantage long since secured in matters of health through women physicians.

An English missionary of Lahore is quoted in the *Gleaner* for May. He was out on a preaching tour with students of St. John's College and, in the course of "a long talk with some twenty men, at last an old man burst out and would not stop. He was thirsty, and had been thirsting, for God. 'Have you seen Him? Can you show Him to me?' The old man almost prostrated himself at my feet and said he would worship me if I could make him know God."

Canton Mission received to the church 1,297 converts on confession last year; this covers all three stations.

Our Missionaries in Persia

AND POST OFFICE ADDRESSES.

Mrs. Fred'k G. Coan,	Urumia.	Miss Lucille Drake,	Tabriz.	Mrs. J. L. Potter,	Teheran.
Mrs. J. P. Cochran,	"	Miss G. Y. Holliday,	"	Miss Rosa Shoenhair,	"
Miss Mary J. Fleming,	"	Miss Mary Jewett,	"	Mrs. J. G. Wishard,	"
Miss Mary E. Lewis,	"	Mrs. L. C. Van Hook,	"	Mrs. E. T. Lawrence, M.D.,	Kazvin.
Dr. Emma T. Miller,	"	Mrs. Wm. S. Vanneman,	"	Mrs. Henry C. Schuler,	Resht.
Mrs. Wm. A. Shedd,	"	Mrs. S. G. Wilson, *en route*,	"	Mrs. Jas. W. Hawkes,	Hamadan.
Miss Mary Van Duzee,	"	Mrs. J. N. Wright,	"	Mrs. J. A. Funk,	"
Mrs. E. W. McDowell,		Miss Cora Bartlett,	Teheran.	Miss Annie Montgomery,	"
Van, Turkey in Asia.		Mrs. Chas. A. Douglas,	"	Mrs. Blanche Wilson Stead, M.D.,	"
Miss Lillie B. Beaber,	Tabriz.	Mrs. S. M. Jordan,	"		

In this country: Dr. Mary Bradford, Lexington, Ill.; Mrs. Lewis F. Esselstyn, Lansing, Mich.; Mrs. Benj. W. Labaree, care of Miss J. J. Hamilton, Norfolk, Conn.; Dr. Mary J. Smith, Jamestown, N. Y.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions.*

JUSTIN PERKINS, D.D., PERSIA, 1834–1869.
MRS. PERKINS, 1834—An invalid life in U. S. A.

REV. JOSEPH G. COCHRAN, PERSIA, 1848–1871.
MRS. (DEBORAH PLUMB) COCHRAN, 1848–1893.

Some Young Urumia Missionaries,

BY THEIR SURVIVING ASSOCIATE.

My first acquaintance with the Persia Mission was made in Erzroum, Turkey, in 1859. Mr. Breath, the Mission printer, came that far to escort us over the Kurdish mountains into Persia. He was a quiet man but, as he said, he "read the newspapers to find out what God was doing in the world," and I soon found that he could talk in a most interesting way. This helped to make the long horseback ride of some four hundred miles a very pleasant experience. The day we reached Urumia, Nov. 9, was the first rainy day of the season, but in spite of rain a number of Syrians with Mr. Cochran, Mr. Coan, and two sweet, fair-faced little Coans in baskets slung over a horse, met us and escorted us into the dismal-looking city of narrow streets and blank mud walls. I can see Mr. Cochran's bright face now, as he gave us a hearty welcome, and hear Mr. Coan's kind greeting, after four weeks among dirty Turks and Kurds. I remember, too, the strange Syrian faces, now the faces of dear old friends.

First we were taken to Mr. Breath's home, the living rooms of which were in the second story and reached by a dark stairway. All the stairways seemed narrow and dark but the living rooms were cosy and homelike in those days. Mrs. Breath was a gentle little lady whom I loved. The most abiding impression was made by the missionary children of from six months up to twelve years in age. Fred Coan (now Dr. Coan of Urumia) was the youngest and he was whistling in his nurse's arms. Josy Cochran (Dr. J. P. Cochran) was four years old and he, with his brother and sisters and the three Breath children, gathered around the new missionary and gave her their confidence at once. Johnny Wright, son of Dr. Wright, read the newspapers and put into action what he read, even to the hanging of John Brown. Baby Austin Wright was left in God's acre on Mt. Seir when the

family returned to America the following spring. His was the first of eleven deaths which saddened the first eleven years of our life in Persia.

The Cochrans fill the largest space in

REV. JOHN H. SHEDD, PERSIA, 1859-1895.
MRS. (SARAH J.) SHEDD, " 1859-——.

my memory of those days. We lived beside them on Mt. Seir. Wherever Mrs. Cochran was, love and gentle courtesy seemed the atmosphere about her. She made an ideal home. Missionaries and Syrians were alike welcomed to her bountiful table. She ministered tenderly to the old and feeble. Her graceful courtesy made it impossible for any one to be rude to her. Her taste and skill and gracious personality transformed those dingy rooms in the old mud-built castle on Mt. Seir into a lovely home. Their son Theodore soon bore witness to his Saviour in a death so happy that our Moslem Mirza said: "I would give all I possess if I could feel as that child did. *I* am afraid to die."

Bright, energetic Mrs. Coan was the finest cook, the most skillful seamstress, the best nurse, the most helpful, efficient woman in our circle. If we required needles, thread, scissors, or any other of the numerous small articles which, in those days, the Persian market could not supply, Mrs. Coan's wonderful box was sure to contain it. She could cut and fit our dresses and even coats and trousers did not daunt her. She nursed the sick, she lined and covered the rough caskets for our dead. Though many shadows were cast across those early days, the light of love and sympathy and hope is over it all and it is a light not of earth. A Moslem woman once asked me: "Why do you people not mourn as we do? You never tear your hair or beat your breasts or wail. Why is it?" I repeated to her the first verses of John 14th, and I never forgot her sad look as she replied: "Jesus has done this for you. Mohammed has done nothing like that for us."

The Fourth of July and Thanksgiving Day were our great feasts. Grandpa Perkins kept a flock of turkeys and often our Thanksgiving dinner was spread on his table, for, although Mrs. Perkins was in America, he kept house. Blessed

MRS. GEO. W. COAN, PERSIA, 1849-1897.
REV. GEO. W. COAN, " 1849. Date of death not ascertained.

is the mission circle which has a Grandpa Perkins. He was very tall, dignified and courteous and rather formal in his manners, but his heart was warm and fatherly. I can never forget his kind care when in the absence of my husband I was taken severely ill. He would carry off my lively little boy and keep him for hours. This child once, after a thoughtful silence, asked solemnly, "Mamma, is Perty, Dod?" Later he had learned the distinction between the infinite Creator and the good grandpa. One day, having been sent out with his nurse to walk, he was told not to pick the flowers

on the terrace in the yard, for they were Grandpa Perkins' lilies, but that he might gather the wild flowers on the mountain side. To this he remarked, "God is willing that we should gather *His* flowers."

My husband was very youthful in appearance then—always cheerful, seeing the good in everybody and the bright side of life generally. Dr. Perkins used to say that it cheered him to hear Mr. Shedd's step on his stairs, when he made his daily evening call on the lonely old man. One day a schoolboy asked Mr. Shedd his age. "How old do you think I am?" The polite youth replied, "About eighty." The Oriental believed that "Days should speak and multitude of years teach wisdom," and he would not be so rude as to suggest that his new teacher was young.

These missionaries were not a solemn set and often they were merry. When we went to tea at each other's houses there was always a fund of laughable stories. Once a missionary was preaching fluently (as he supposed) in Syriac, when an old woman exclaimed, "Behold! he is speaking in his own language." To call "needle" donkey, "ox" mountain, or "pea" cabbage, only requires a slight change in pronunciation in the Syriac, but it sounds queer in a sermon and makes a funny story. English, too, "as she is spoken" by Persians, is sometimes interesting. "Am I mistooken in my spoken?" and "A reptile has descended upon my countenance," for example.

As soon as we could speak enough Syriac to be trusted alone, we lived for some weeks in the villages. One scene is impressed upon my memory. I sat with my feet in the *tandoor* (oven in the ground) surrounded by those who were deeply interested in my hat, gloves and shoes, and who were anxious to try them on themselves. A calf on the other side of the room stood mildly regarding us. A man entered and in a loud voice commanded the chattering women to "be silent, the Khanum will preach." I was so frightened that I forgot all I knew and the sermon never came off. One night in a mountain village is not to be forgotten. The chief man had invited us to his mansion. Its one large room was lighted and ventilated through a hole in the roof, which also served as an outlet for the smoke. His cattle, horses and buffaloes were in the room, his own family and his brothers' families, too. Our bedroom was in the center, and a chicken coop and some lambs were our nearest neighbors. Our horses, mules and servants were there also. So we had a lesson in "how the other half live."

I like better to recall hours spent on horseback, climbing up winding paths over the Kurdish mountains. Sometimes the path was so narrow I dared not ride and, dismounting, I led my horse. Once, I saw the horse in front of me roll down the steep precipice into the stream below; next, the donkeys carrying the summer provisions followed; then the box of clothing went, and we had to stay several days in the first hamlet to dry our belongings. I remember just how the rice and flour looked and the nicely ironed clothes, for I knew they would not be ironed again for several months. But we had a tent to live in and sleep in and pure air to breathe; and I could laugh at such tribulations and enjoy the romantic village built on the side of the deep mountain gorge—the grand scenery, the quaint customs and kindly attentions of the people. To this day I cannot help feeling a little elated when I remember that our mountain guide called me "a brave traveler."

Sarah J. Shedd.

Persian Women and the Gospel.

"It blesseth him that gives and him that takes."

Though it is the gospel for humanity, and in Christ there is neither male nor female, it is interesting to find its special message to Persian women and how it appeals to their hearts. That they should have any message or consideration at all is news to them. As we pass a mosque

I have as one of my most precious possessions a Turkish Testament underlined and annotated on every page, showing what I have found interesting to Persian women. One realizes as never before the wonderful truth and universal adaptability of the gospel, when giving it to those who hear it for the first time, and

lighted for evening services during the month of fasting, we see rows of men inside seated on carpets, sipping tea or smoking water pipes, while the mollah preaches from the pulpit. Outside, huddled together and sitting in the dust of the street, are the women. When two of us, disguised in the dress of Moslem women, attended the Passion Play at the invitation of a lady of rank, we sat with her on the ground among a crowd of women, while on chairs and in the booths above were "the lords of creation." They wonder where, even in heaven, there will be room for women. The Koran promises a house of pearl to each Mohammedan man, with seventy celestial maidens to wait upon him. So used are Persian women to being hustled about that they are surprised at Christ's "Forbid them not." It is sometimes amusing to see a pompous Moslem push his way into Dr. Mary Bradford's dispensary, and, when he is made to understand that only women are treated there, to see him retire crestfallen. The doctor says she is glad that women have the first place *there*, at least. They generally expect neither deference nor respect, and are not surprised at the Syro-Phœnician woman being called a "dog." They are used to such epithets and use them themselves. One often hears a woman berating a child as "You son of a dog." When driven to desperation by want, the Persian woman can become as shameless, defiant and persistent as the woman before the unjust judge. Several times has a mob of women led by a woman attacked the Judge's gate in Tabriz demanding bread.

Their often miserable and diseased condition of health makes the women feel how tender is Christ's compassion in His miracles of healing. They have suffered much from quack nostrums only to grow worse. In any crowd of village women one may see an old hag, bent and "bowed together," and there is no more pitiful sight than the old women of Persia. One who is a hundred years old always appeals to us for charity by saying she is "an orphan."

PERSIAN VILLAGE GIRLS DANCING ON THEIR WAY TO A WEDDING.

Their life and occupations are so identical with those of Bible times that Persian women feel familiar at once with the scenes described in the New Testament. Every morning a village woman must mix her leaven in her meal for the daily baking, must sweep her mud floor, and often two women sit at the mill grinding salt or wheat to be cooked as porridge. Every one of them wears a necklace of silver coins, if she can, and counts each one precious. The custom of covering the face, lest a man "look on a woman," is so wrought into their earliest training, that they are able to draw their veils *instantly*, whatever they are doing, if a man approaches. They marvel as did Christ's disciples, that He talked with a woman, especially of a foreign race, and that He asked for a drink of water, for to-day the Persians think a cup defiled if a Christian drinks from it. The accompanying picture might illustrate the parable of the "ten virgins," though it is only a wedding procession in a Persian village, the mu-

sicians leading with fife and drum and "the virgins" following in all the finery they can muster. At times of mourning also they act just as the gospels describe. Friends gather to "weep and bewail." I have seen a room full of women swaying and sobbing while a mother wailed a plaintive refrain, "Alas! alas!" repeating the beloved name of the dead, often tearing her hair and beating her breast. I have often met blear-eyed women, who said they had become so by excessive weeping over the loss of a child. To such comes Jesus' message, "Weep not!"

Religious observances in Persia are such as give special significance to the gospel teaching. I had a visitor whose lips were continually mumbling as she fingered her beads. She told me she was repeating the thousand names of God, for merit. Often, when in their homes, our hostess will excuse herself because it is "the hour of prayer" and, going to a corner of the same room in which we are, will go through the forms and gestures of Mohammedan prayers. "Vain repetitions" they seem, when we know the words are Arabic, a language she does not understand, and as she calls out directions to her servants in the midst of her prayers, one can see there is no devotion in them.

Fasting is a terrible burden, when for a month, from dawn to dark, not a morsel of food nor a drop of water nor a whiff of the *kalian*, (pipe,) can pass their lips. The people acknowledge that it is the cause of quarreling and reviling, so irritable do they become under the strain, and yet they dare not "eat their fast" for fear of others.

All who can afford it make the long pilgrimage to Mecca and bear thereafter the holy name of *Hadji*, Pilgrim. To them that is a new thought which Christ gave to the woman of Sychar, that no special location is "*the place* where men ought to worship." Of all Christ's words none is received with more approval by Persian women than those on marriage and divorce. They know how polgyamy curses their homes. One Moslem said: "I need not go to the other world to know what hell is. I have it in my house." The women often say to us, "How happy you Christian women are with no fear of divorce!" A Moslem Bluebeard can dispose of his wives, in legal form, more readily than that fierce husband.

Not only Christ's teaching but his character makes an impression on these Moslem women and his gentleness and purity especially attract them. A Mohammedan lady said to me: "I cannot read, but one woman in our harem can and she reads the *Injil* (New Testament) to us. We can never get enough of it." Another, making a call of condolence upon me, said: "There is only one book that can comfort you. You told me about it, now I tell you."

Annie Rhea Wilson.

A Kurdish Roderick Dhu, His Clan and His Fate.

Soon after I came to Tabriz, now more than twenty years ago, the ladies of the Mission were invited to make a call with a young Nestorian doctor at the house of one of his patients, a Kurdish chief from the district of Salmas, on the border lying between Persia and Turkey. He was head of a particularly wild and lawless tribe, and the government having succeeded in getting him into their hands, kept him a prisoner in this city till his death. He was allowed to live in a house of his own and had at least one of his wives with him. Having at the time no language of the country, I was a silent participant in the call but I remember well the stately, white-haired old man who reminded one so strongly of a caged eagle, and the graceful, independent Kurdish wife, who instead of veiling herself and effacing her presence as much as possible before one of the other sex, conversed with the physician with as little embarrassment as one of ourselves and was not silenced by the presence of her husband, as a Turkish woman would have been. It was an interesting visit, and when the captive died here and was escorted by a retinue of mourning clansmen to his burial place in Salmas, the story was not one to be forgotten.

Eight years ago when I began to tour in Salmas, much was heard of the old

man's grandson, Giafar Agha, a typical Kurd. It was said that his tribe were really Nestorians originally, nominal Christians who had become Moslem two or three hundred years ago, and now ranked among the fiercest and most dreaded of the Kurds. Once, in traveling to Van, we stopped at his village to ask guards of him over a dangerous road, and our request was promptly granted; of course, for a consideration. Giafar Aga was not at home, but a younger brother rode with us a part of the way. Too shy to speak to the ladies, he galloped furiously past, evidently desiring to attract our attention to his fine horsemanship. This was our second glimpse of this family whose name is written in characters of blood and tears in the records of Western Azerbijan.

A year later I remained for one night in his village; not in the chief's home, though urged to be a guest there, but in the house of some Armeno-Nestorian Christians who were subjects of his. This time the chief was at home and received me with the greatest cordiality, giving me the honor of eating with himself. He was a much younger man than I had expected to see, and I then realized that all along I had been confounding him with his father, whom he had just driven from his home with sword and gun, so that Salmas was witnessing the spectacle of father and son in arms, each laboring to destroy the other. He was much more ignorant of the world than I had supposed possible, and I was reminded of the character of Roderick Dhu in *The Lady of the Lake;* the same wild, fearless independence and the same obedience on the part of his clansmen. As they stood ranged around, while the chieftain lounged at the head of the room on cushions, I felt that if he gave the word, none of those fierce warriors would hesitate for an instant to take our lives. But he was far from any such thought and exerted himself to appear in the best possible light before his visitors, though we had gone there for the purpose of seeing his Christian subjects. We were invited to take our dinner in his harem and to visit his wives, which we were very willing to do, but when the Agha left other guests in the men's apartments in order to devote himself exclusively to us, it was not so pleasant. He accepted a Turkish New Testament and read a few verses in school-boy fashion, saying he had never been allowed to learn but had picked up reading himself. The conversation turned mainly on religion, and I have never had a closer view of a depraved human heart unveiled without shame or remorse. I trembled as I listened to his words, and a deep pity took possession of my heart for this poor man, who was what he was because the Christian Church has for centuries so lamentably failed in her duty to seek after the lost sheep. Leaving the place the next day, I never saw the chief again; but he remained the subject of thought and prayer, and I had the joy of knowing that a messenger of God had gone to him and faithfully preached the Gospel of Jesus. He continued, however, in his wild career of brigandage and oppression until he reached a point too bad for even the Persian government to tolerate his crimes. Last summer (1904), they sent troops who drove him from his mountain fastness into Eastern Turkey, where he sustained himself for some months with difficulty. Here it seemed he could be reached only by God Himself. This spring the strange tale came to us that a messenger had arrived requesting the young evangelist who had before visited him to go again, and relating the following vision which Giafar Agha had beheld and by which he was deeply impressed. I will give it as nearly as possible in his own words:

"It seemed to me that I found myself at the bottom of a deep valley, surrounded by mountains which reached up to heaven and completely shut me in. Realizing that if I remained in that spot I must inevitably perish, I attempted to scale the heights, but in vain. I then tried to tear them down with my hands, but found the task hopeless and lay down in despair. Suddenly I became aware of a man standing by me in shining white garments who only laid a finger on the mountain wall, and instantly it sank down and became a level plain. I was so overcome by this miracle that I fainted away and remained unconscious, I know not how long. On coming to myself, I asked my deliverer 'Who are you?' and he replied 'I am Jesus, of whom you have heard from my servants and handmaiden.' Weeping I fell at his feet and besought him to receive me, for I was sure none but a divine person could work such a miracle. Now I am convinced that Jesus is the Light of God, and henceforth I shall do all in my power to protect the Christians of Kurdistan."

More than a month ago, we were surprised to hear that Giafar Agha with a large retinue had come here, putting himself at the disposal of the government, and now all the border was to be pacified. Two or three weeks ago there were fears of race riots in Tabriz, such as have been lately occurring in Southern Russia between Mussulmans and Armenians. The governor put all his strength to the task of maintaining order, and was successful. We heard that Giafar Agha and his Kurds were the main instruments in protecting the city from an outbreak of fanatical race hatred, which might have wrought great disaster to the Christian population.

Last Wednesday, the day following the Fourth of July, we heard brisk firing at dusk in the north part of the city where the principal men connected with the government reside, but not much was thought of it till word came that the government was shooting the Kurds. That evening the chief had been called to the governor's house to receive investiture as an officer of the Shah. Standing in the courtyard surrounded by seven of his armed men, he professed himself at the disposal of the king and was told to follow an officer to a room where he should receive the firman necessary to make him an official of the Shah. Turning to go, his eye caught sight of two men posted at a certain point, armed with guns. Knowing well what it meant, he threw his arms around his conductor and called to his own men to fire. The conflict was short; he and two others were almost instantly killed and the remaining five Kurds fled, firing in the streets at every one they met. It is said they killed over twenty people, most of them innocent passers-by. The bodies of the three dead Kurds were fixed to a wall, exposed to the gaze of crowds for a couple of days, then taken down and presumably buried.

The end is not yet, for we have still to hear from Salmas. Will the chief's people be crushed by this blow or will they seek revenge? Another question remains unanswered: Will this man and many others like him have anything to say to the Church of Christ in the great day when accounts are made up?

Grettie Y. Holliday.

Another Urumia Veteran Promoted: Mary Susan Rice,

Associate and successor of Fidelia Fiske in the Girls' School, 1847–1869.

Horace Bushnell says every man's life is a plan of God. Hers was. He was eighty-four years finishing his perfect work. He chose wonderful tools or influences for this work. One influence was New England with all *that* means. Another was Mary Lyon with all *that* means. Another was Fidelia Fiske with all *that* means. Miss Rice worshiped Miss Fiske so to speak, though I never could see why Miss Fiske should not equally worship Miss Rice.

Peculiar traits of character fitted Miss Rice to be a teacher. These traits were the Beatitudes of God, the Fruits of the Spirit, and I Cor., chapter 13. She never could be an hour with a Nestorian girl (or a missionary child) without imparting some spiritual gift or a stitch or a verse or a lesson. It was a way she had. For example, before Rahanee from the mountains had been with us an hour, Miss Rice taught her to wash a door. *Wash* a door! Imagine Rahanee's astonishment at the change from black to white around the handle and where the key fits in. Imagine the change in her character and habits when she went back, door-washing, to her dreadful home. Before she left us for that home, her heart had been washed, too, from crimson to snow. A miracle of grace, but a common one. Many Rahanees went out from us washed. It was sweet to watch the gradual changes in them: Bible teaching, prayer learning, Christ seeking. All things new.

When I returned after thirty years to visit the school and the daughters of our love, now mothers and grandmothers, I found them still stepping heavenward, following on to know the Lord. It was beautiful! And when I came back and told Miss Rice of our children walking in the truth and leading others, Loises and Eunices teaching their Timothys, we rejoiced exceedingly over our part that had paid so well.

I can never forget some of our visits together in American homes of wealth

and refinement, and how Miss Rice attracted the young. I can see her now, sitting among a bevy of butterfly girls, listening for their lives to missionary stories, and their faces saying like some of old, "We, too, would see Jesus."

She had a fascinating quaintness that strangers would understand in a moment. One day at a great missionary meeting, very tired, she left the church, crossed the street and rang the first door-bell, asking the waiting Rhoda if there was a quiet room where a missionary could lie down to rest. There was. After a nap, she courteously made acquaintance with the family, winning them to Foreign Missions, of which they had known little and cared less, got a subscription to the magazine, wrote dates and names for birthday book with promises of prayerful remembrance. And such promises were faithfully kept, often resulting in annual letters and lifelong friendships. She had that way. Her hosts always knew they had entertained an angel unawares. Through the many years of our correspondence, she never wrote, though often only a postal card and by an amanuensis, without giving me a Bible verse. Always after that, the text was illuminated and became my own in a peculiar sense, enriching my very soul. What a beautiful way to scatter gems from the Treasury of our Father, the King! I love to think of her in Heaven. The picture is vivid and alluring.

Englewood, N. J. *Sarah J. Rhea.*

Christian Endeavor Convention in Urumia Field.

Though still in its infancy among us, Christian Endeavor is making rapid strides. On May 4, 5 the societies of Northwest Persia held their annual convention in the village of Geogtapa. The two previous conventions were held at Fiske Seminary, Urumia City, and it was a decided advance for a village to be willing to undertake the task of entertaining the convention.

The convention opened with a song service and the pastor, with true Oriental hospitality, presented the villages to the delegates and poured their peace upon us. The only drawback seemed to be that the seventy delegates could not fill all the places offered for their entertainment, and many hostesses were disappointed in the number of their guests.

Of fifty-seven societies representing thirty-six villages, only thirty-nine sent delegates, owing to the long distances and difficulties of travel, which must be done on foot, by donkey or horseback. Girls cannot travel without a protector, yet there were many more girls than young men in attendance, and a very interesting discussion arose as to the reason. On the last afternoon four hundred or more were present, and at the close of the session the delegates were invited to the schoolrooms to drink tea, which was served in tiny glasses two or three inches high, while we sat on the floor and chatted. The roll call and consecration service in the evening was a season of heart-searching and inspiration.

Two of us were royally entertained in the home of the Lutheran pastor. Supper was served in Persian style. A cloth was spread on the floor, around which we sat on cushions. After supper, mattresses which had been rolled up in bundles against the wall during the day were spread on the floor for us, and we were soon lost in luxurious slumber, to be aroused in a few short moments (as it seemed) by the call of the church bells to sunrise prayer-meeting. It is the custom in this village for the people to meet with the pastor in the church to chant a psalm and offer prayers before breakfast. I admired their devotion as I hurried through the rain to the service.

The Urumia C. E. Union was formed with Mr. Mooshie, our Syrian superintendent of village schools, as president. Including eight or ten societies in the mountains of Kurdistan, which have been carried on by graduates of Fiske Seminary, we have over 2,000 Endeavorers, all Syrians. An increase of several hundred in membership was reported and a sum about equal to fifty dollars for the year's contributions. One society reported having organized others in both the Russian and the Roman Catholic churches of their village. One of the white-headed preachers rose in the convention and exclaimed in amaze-

ment at the marvellous changes that have been wrought since his youth. Then, no woman would have thought of participating in a public meeting and young men were silent unless called upon by their elders; but now, "Both young men and maidens, old men and children praise the name of Jehovah" and do active and efficient service in the S. C. E.

The village of Geogtapa is built upon an ash-hill of the ancient Fire Worshipers and many relics of their pottery, coins, etc., have been found here. The crown of the hill, which is several feet above the streets, is occupied by the Syrian cemetery, many hundreds of years old. On one side, the earth has been washed or dug away, showing the narrow, stone-lined graves, one above the other, many of them containing skeletons which are exposed to view,—a gruesome sight! As I looked upon this host of intelligent, enthusiastic young people gathered on this hill, the accumulation of centuries of the ever-burning fires of ancient inhabitants of the land, it seemed to me that in Christian Endeavor a truly heaven-kindled flame is burning, before whose purifying and energizing influence the dead Christianity and false religions of this land must yield.

The convention closed with an earnest sermon by Kasha Isaac Yonan, and the delegates returned to their villages over roads flooded by the heavy rains, in some places wading through or riding over on a man's back. But all returned filled with new inspiration, new ideas, and an earnest desire to go forward.

Mary E. Lewis.

Our Educational Work in Persia.

Take a view of it in its wider relations.

What we in Persia do for Armenians is but a part of a grand work which is being done for that race over a stretch of territory 1,500 miles in length. The American Board Mission throughout Turkey has largely to do with the Armenians, and God has led them to emphasize education as a chief means of enlightening and reforming the Gregorian Church. Robert, Aintab, Marsovan, and Euphrates Colleges, with corresponding institutions for girls and many common and high schools connected with them, are spread out over the empire of the Sultan even up to the border of Persia. The education of Armenians is an important part of our Persia Missions enterprise in Tabriz, Teheran and Hamadan, while the Church of England Mission (C. M. S.) at Ispahan emphasizes the same work. Who can estimate the influence on the Armenians and their future religious history of this widely diffused and constant effort? What may we not expect from the uplifting and reforming power of such a body of cultured, enlightened, gospel-instructed boys and girls, men and women? Such an opportunity to instill truth into the hearts of a people should be highly prized and gratefully utilized. It is God's way of sowing the seed of a blessed reformation in a formal and lifeless Church. He gives us the privilege of stemming the tide of infidelity and rationalism, and binding that race to faith and Christian morality.

A million Armenians are clustered around Mount Ararat and scattered in Transcaucasia. The Memorial School in Tabriz is but eighty miles from the Russian border. Applications come from parents residing there for us to accept their children as pupils. The same is true of mission schools in Turkey. But passport regulations, the laws of army conscription and other causes have prevented this to any large extent. Let us hope that a new era is about to be ushered in for Russia and that the evangelical influence of the mission schools may tell upon that great empire.

In the same way our work among the Nestorians in Urumia, with its college and Fiske Seminary and its village schools, may be viewed in its wider relation to the Syrian race, which with its inexplicable mixture of tribes and various names is of Semitic stock and speaks Semitic languages, the Arabic and Syriac. The Greek Orthodox and Catholics in Syria, the Maronites, Jacobites, Chaldeans and Nestorians, are all being molded and influenced by gospel truth in our American schools over a territory which begins at Beirût and Sidon and, extending through Damascus, Aleppo

and Mardin (Turkey), ends in our Persia field. With the finishing of the Euphrates Valley Railway, and the junction with it of the Transcaucasian-Persia Railway, a feeling of oneness in the Syrian race will develop, and the separate evangelical units will find strength in more intimate fellowship.

The opportunity for educating Moslem youths should be viewed as a whole, as an enlarged work to which our mission is called. Without any formal revocation of the decree prohibiting Moslem pupils from attending mission schools, the law has been relaxed. Liberty seems to have been tacitly granted. Princes, and the children of officials, of merchants, and even of Mollahs and Sayids, are enrolled. Their attendance with Armenians, and even Jews, shows a decrease in religious and race prejudice. The schools in Teheran, under the eyes of the Shah, were the first to enjoy this liberty. Hamadan, Tabriz, Resht and Kazvin followed, on trial of opening their doors to Moslem pupils. During the past year Urumia, also, has been able to establish a school for Moslem boys. Mrs. Labaree, with a Christlike spirit which would bless those who injured her, has donated, in order to equip this school, a tithe, namely, $3,000, out of the indemnity received from the Persian Government. At almost every point, too, Moslem girls have broken through the seclusion of the harems and come to receive instruction from our missionary ladies.

This growing liberty and enlarging opportunity spurs the missionaries to increased devotion and lays greater responsibility on the Church at home.

Samuel G. Wilson.

The Boys' School and Other Interests at Teheran.

We are under greatly different circumstances from last year at this time, the unusually cold winter having purified Teheran so that but few scattered cases of cholera are reported. Several weeks ago we came up to our mountain home, Jaafarabad, and are having a true rest this summer, though we are as usual giving a part of our time to the people about us and have opened regular meetings. A number of our schoolboys have summer homes near, which gives us fine opportunities to become acquainted with their families.

Our time through the year is chiefly taken up with over two hundred boys, half of them Moslems, in our school in the city. The other missionary ladies and myself can have a very long calling list with their mothers. We have made a good start on the School Library and intend with the help of the Alumni to open a Reading-room.

A number of our finest young men have rejoiced our hearts this year by becoming earnest Christians. Ten Moslems of the school have professed Christianity, of whom four have been baptized. One needs no other proof of the power of the gospel than the changes seen in their faces. One young man I hesitated to receive in my classes two years ago, because of his unclean heart so evident in his face. Now it is utterly and wonderfully changed. He is thinking on higher things. His heart has been purified by the blood of Christ. On the other side we had the discouraging experience of one young man, who could not pass his examinations for graduation, offering to become a Christian if we would give him a diploma. He had no idea of a heart religion but was simply offering to change forms.

I have kept up the woman's class for inquirers with attendance from two to ten. Two have been baptized and two others would be accepted but they are still under the authority of their father a Sayid, who, however, allows them to be secret Christians. A woman and a young girl walked a distance of four miles across the city to the meetings, unless I gave them tramway fare.

We still have charge of the Armenian Church in the Kazvin Quarter, where, at Easter, eight new members were received—four young men, children of the Church, one Moslem-Armenian and his sister, pupils in our schools, and two married women from the Old Armenian Church who were formerly in the Girls' School. Sunday afternoon a song service was held on our side of the city. A teacher in the Boys' School, to whom I have given music lessons for several winters, has made enough progress to become a satisfactory organist for these

meetings. The great dream of their family is to own an organ, and they were planning toward this end, but an old debt of their father's to the amount of forty dollars has come to light and they are obliged to devote all their little savings to paying this. They have accepted the obligation without a murmur but their disappointment is keen.

We had a great loss in the death of the principal of the Persian Primary Department in school, a Christian Jew. When it was found that he had typhoid fever he begged to be taken to our Hospital, but his mother and older brother would not allow it. The directions of our physician were disregarded. Day after day the sick room was filled with relatives and friends, often weeping and groaning. Ten Persian doctors were called in and administered remedies, often several at one time. He died, and our hearts still ache for one who might be serving God in the flesh had he received enlightened care. He was one of our best teachers, quiet and good, successful with the little folks, very faithful in teaching them the Bible. The hope for Persia is in the enlightened Christian education of her children.

(*Mrs. S. M.*) *Mary P. Jordan.*

AMERICAN SCHOOL FOR BOYS, TEHERAN, PERSIA.

Faith Hubbard School Commencement, Hamadan.

In previous years, Miss Charlotte Montgomery has been accompanist for the singing and, in other ways, largely contributed to the character of all public exercises at the School, so that her absence was perhaps as much felt as the presence of any one who attended the Sixth Commencement, held last June. In fact, the sight of Miss Annie Montgomery conducting alone, (for Miss Leinbach had married two months before,) was enough to touch the heartstrings.

The usual excellent programme of recitations, hymns and essays, in Armenian, Persian and English, was carried out and through the singing there ran a gentle refrain of remembrance, as in the Armenian hymn, *My help cometh from the Lord* and *The Saviour has risen and man cannot die*, and the English anthem, *The Holy City*, rendered by the whole school. There were three graduates this year. Miss Montgomery did not trust herself to give her

address, but Mr. Hawkes translated it for her as follows:

Dear Girls: The time has come when it is our duty to recognize the work you have done in the School during the years past—to show to those that love you and to others that you have completed the course of study and to say that you have been diligent nearly always in your work. We have looked forward to this as a very glad day in your life and ours, but our Heavenly Father in His infinite wisdom has taken from us the Teacher you loved best and the one who was capable of doing the most to fit you for this day, and we are sorely bereaved.

You are ready, as far as your School could prepare you, to take your places in the world. May we beg you not to take up the burden of its work till you have laid the burden of your own lives at the feet of the Lord Jesus—the great Burden Bearer. "Commit yourselves unto Him in well-doing as unto a faithful Creator." Do not forget the lessons you must have learned from the precious life that has just closed—lessons of perfect devotion to Christ; of the perfect self-control necessary to make a true woman's character complete; lessons of calm trust, of abiding peace, of unselfishness, of patient perseverance in the work God gave her to do, and especially of the self denying love which enabled her to offer herself daily, for nearly twenty years, a living sacrifice on behalf of the women of Hamadan and the pupils she loved so well. Should they and you give her and us the joy of meeting you all in the Father's many-mansioned home, to which she has gone, then Heaven will be two Heavens for her and for us. If this is to be so, you must follow her as she followed Christ. We give you your diplomas in her name and ours, and put these copies of God's Word into your hands, to help you to be as she was, "faithful unto death," and may her Master and yours afterward give you a crown of life.

A Teacher's Week Among the Women of Country Churches.

On June 23, I left Urumia for Arvda, the large village of two hundred and fifty houses where the Woman's Convention was to be held. I went to the pastor's house in the same yard with the church, and spent the time getting acquainted with him and his family until the women began to gather, when I went to the church and shook hands with each as she arrived. The subjects of two papers presented in the meeting by a Fiske Seminary graduate of last year and by a young woman in the second class, were: *The Promises of God* and *How Can We Make Good Use of Our Sundays this Summer?* I took dinner at the home of a last year's graduate who was our teacher in Arvda this winter, and spent the night at the pastor's, having my first experience of sleeping on the roof in a village. Every one sleeps on the roof, the whole family together, and the roofs are so near to one another that it is like having a common bedroom for the village at large. Getting to bed by starlight only was not an uncomfortable proceeding, but getting up in the face of day and of the villagers was a bit embarrassing!

We rode on to Abazaloo and went straight to the house of Sonna, according to schedule. After the convention I had called up women from each village and made out my visiting programme for each day, so that every village would know when to expect me and at whose house. Sonna is as good as gold, and the mainstay of our people in that place. Six women came to see me there, and as they were the cream of the Church I thought I would give them a talk on prayer and the gift of the Holy Spirit, entrusting the message to them for the rest. This talk I gave in one form or another at each village, as I had determined that in every place I would leave a band of women praying for this much-needed Gift of gifts. In the evening we sat on the roof, women and children gathered from neighboring housetops, and we talked until I could keep my eyes open no longer.

June 26, we rode to Supurgan, where we have no pastor. Supurgan is near the shore of Lake Urumia, so after dinner we rode down there. What a sapphire was the great sheet of rolling water, and what hard, sandy stretches of shore there were to gallop over! Best of all was a plunge in the salt spring at the foot of the mountain, clear, cool, sparkling. The next morning twenty women gathered in the church and we had a service. Then I took a good drink of spring water—my first drink of water since I left the city, for I am afraid of the dirty streams of the villages,—and mounted and rode to Karajaloo to Kasha

David's house, looking forward with pleasure to seeing his step-daughter Sophie, who had been in the Seminary, but left in the winter on account of illness. To my surprise, just as I reached the gate, Sophie's mother, Hanna, and a band of mourning women were coming out on their way to the church to weep over the girl who had just died and been carried there for the night, as necessaries for the funeral could not be made ready before dark. I joined the mourners, leading the procession with the mother, and after they had wept and wailed at the church for a time, I induced Hanna to come back to the house where I stayed. The next morning at 10 o'clock, the bell tolled for the funeral and half the village made its way to the church. The women wailed and sang the praises of Sophie. One would chant something like this: "How pretty she was, and we shall see her no more!" and their voices would be lifted up in another wail; or, "How young she was and she is gone!"—again a wail.

Once inside the church a simple service was conducted: Scripture reading, an address and prayer, and at the end the step-father spoke very sweetly of Sophie and repeated her last words of faith and joy as she neared heaven. On the edge of the village the same service was repeated, and afterward the men went on down the poplar-shaded road to the forlorn cemetery while, according to the usual custom, the women turned back to the house.

One of the real satisfactions of this week on the Nazloo River was to see the value and position in the community of the Seminary graduates. They were the leaders every time—the capable women to whom the other women look up and from whom they receive spiritual help. In a village which is without a regular pastor, they do the work of a pastor, keep the meetings going and hold the people together. As a woman would come down the road I could tell by her general appearance and carriage whether she were a Seminary girl, and as she drew nearer every one would note the difference of expression. If she had never been in our school her eyes told me that the divine spark within her lay unkindled, while from out the face of the Seminary girl shone the light of a living mind and spirit,—sometimes shining with rare radiance, sometimes with but a feeble flame, but always light was there. *Mary Fleming.*

A Surprising Doctor.

A fortnight ago on dispensary day, as I was examining patients, a woman standing by the table cocked her head on one side and said, "If you ask, I am also a doctor." She was evidently such a character, that I persuaded her to come up to the roof and stand in front of my camera. She went on telling of what she could do. "Now there was Sergis, who hurt his leg so badly that all the doctors in the country gave him up, and I went to work and cured him just as easily as could be! I cure sore eyes, wounds on the arms or legs, tumors, etc.," and she was enumerating on her fingers the different diseases that she could cure when the shutter snapped. After we went down-stairs I asked if she requires her patients to pay for their treatment. "Indeed I do," she replied with emphasis. Thinking you would like to see this member of the medical profession, I enclose her picture.

Emma T. Miller.

"SHE WAS ENUMERATING ON HER FINGERS."

LETTERS FROM MISSIONARIES

PERSIA.

MRS. SCHULER of Resht wrote from KILISHTAR, August 1:

This village of Kilishtar numbers two hundred mud houses, built against the steep side of a mountain, about fifty miles from Resht. This is our first holiday in nearly three years and we are enjoying it. The contrast between the moist heat of Resht and these wind-swept heights is considerable. The villagers have been very hospitable. By the great kindness of the governor of this district, we are occupying his summer residence. We have seen a good many sick people and had a great many callers. We were invited to spend a day with one of the rich men of the village. Our hostess and her sister-in-law came shrouded in their chuddars to the door, and led me with all honor to the guest room. Soon after, we were ushered into an upper room and a great dinner tray was placed before us on the floor. Everything was delicious, from the thin sheets of bread, watermelon and plums to pilav, sherbet and vegetables. Neither host or hostess was present. The host was in the antechamber serving tea and sending it and other dishes into the guest room, and the hostess of course could not come from the women's apartments because Mr. Schuler was present.

God is giving me opportunities among the women. We are sure that the prayers of those who love us and love His work are being heard, for there are signs of blessing in Resht.

SIAM.

MRS. J. B. DUNLAP writes from BANGKOK, July 6:

To-day a mail goes making good connection in Singapore and I am sending off the bimonthlies, the printing of which was discontinued during our furlough. Though it takes considerable time to get these off, it is always a pleasure as I go through the list to recall many friends to mind.

You know that our Ambassador, Mr. Hamilton King, is now in America with his family.

THE FOURTH WAS LIKE A SUNDAY

to us here. Our acting representative at the U. S. Legation had announced the usual reception some days in advance, and on the 3d the Snyder children had secured an unusual allowance of Chinese firecrackers. But the next day there was not a sound of a cracker. The news of Secretary Hay's death having been received, the flag was at half-mast and our Consul, Mr. Schuyler, did not receive.

In a more personal way we have been called to mourn at this time. Miss Fleeson died in Petchaburee July 3 and, at 5 P. M. on the 4th, her body was laid to rest in the little cemetery there. It must be about a month since she came from Lakawn to take the steamer home for her furlough. Three weeks ago yesterday she met with us in this room, in the weekly prayer service. Soon after, she and Mrs. Hays went for a little visit by rail. As Mrs. Hays said, they started out very much like two school-girls going on a picnic and enjoyed every bit of the way, including a visit in Ratburi, but, soon after they reached Petchaburee, Miss Fleeson took ill with dysentery. When told of the doctor's fears that she could not recover, especially as there were complications, Miss Fleeson, saying, "It is all right, all right," very calmly gave directions in case of her death. Later, when hope was expressed that she might recover, she answered, "No, let me die; I have suffered so much that I do not want to get well." This was the first time she had spoken of her sufferings, her one anxiety having been lest her friends should wear themselves out in caring for her. Besides Dr. McDaniels, Dr. and Mrs. Wachter were there and an English nurse. Dr. Hays, too, went over. Toward the last Miss Fleeson was delirious and then her mind was on her school in Lakawn. When asked if she would like some one to sing, she replied, "Oh, yes; sing my favorite hymn,

'FOREVER WITH THE LORD,'"

and Mr. McClure sang it for her. She lies near Miss Small and Dr. Thompson.

LAOS.

REV. JONATHAN WILSON of LAKAWN writes, July 17, of the death of his niece:

. . . I have sent Dr. Brown the points of her missionary life, but the filling up of the yearly, monthly, daily life of our bright faced, cheery-hearted, unselfish Miss Fleeson—the whole life which she lived, subject to sudden attacks of bodily pain, who can put all that into one sketch? Or those sad weeks of the famine, years ago, how old men and women and little starved children came kneeling before her and brought their dozens of poor people?

Her soul was in the work, and the school has had her faithful, untiring services. Her plans for it were stepping stones to further advance of the school. And so it *shall be built* up by other workers. The number of Laos

girls with happy eyes, their hands in training and bodies neatly clothed, shall multiply as years go on. But a lonely sorrow has come to us, because the hands of this busy worker are folded, her lips silent, her grave far off from those for whom she labored.

Memory recalls the salutations exchanged when the people visited her. If they could now stand beside her grave, their lonely misery might suggest a whispered, ಚೆನ್ನಾ ("Are you well?") and Miss Fleeson's answer would come quickly, ಚೆನ್ನಾಗಿದ್ದೆ ("I am well and happy.") So peace to the quiet grave, from "Uncle Wilson."

KAMERUN, AFRICA.

MRS. CHAS. W. MCCLEARY wrote from ÉLAT:

. . . I have been very well here and equally busy, trying to do my best. At present our school is in session and I have charge of the Bulu department. There are about three hundred to be taught. We have limited them, otherwise we would have no way of handling the masses, judging from the number we are compelled to turn away. For sanitary reasons we cannot crowd too many into our dormitories, nor allow them to expose themselves by sleeping out of doors (which they are willing to do). Six boys assist me and do well. I teach reading, writing, arithmetic and music, with as much more as I can fit in. In the afternoons I visit towns to hold women's meetings. The walks and the pleasure of telling the gospel story are very refreshing and I

ALWAYS COME HOME REJOICING.

There are four children here and I am "auntie" to all. We had a helpful visit from Dr. and Mrs. Halsey, and our annual meeting at the beach was most interesting because of their presence.

Our mission has instituted a school in Bible training here at Élat. Six young men are studying and more are coming. The outcome will be that African teachers and preachers will after awhile be doing our work here, while we push on to new stations in the interior. We also expect to have local primary schools with a high school here. Our people are going to build a church and they are bringing their mites. The

WOMEN ARE THE REAL GIVERS

and they work very hard for their money. One old widow asked me if she might send her offering, her feet were sore and she could not walk so far; and she did it, too. You would be amused at sight of our collection. It is mostly food and averages about ten dollars' worth. Live chickens lend their voices to the occasion and salt fish an exceptional odor, but "all goes" in Africa.

INDIA.

MRS. LILLIAN E. HAVENS wrote from KASEGAVU in Satara District, Bombay Presidency, July 25:

I am only a one-year-old on the mission field and not yet deep in the work, but I want to tell you how much I

ENJOY MISSIONARY LIFE.

I belong to the "Village Settlement" with Miss Grace Wilder, her mother and Miss Alice L. Giles. This place is thirty miles by road from Sangli and two miles farther from Kolhapur, our nearest mission stations. It is fifteen miles from the nearest railroad, an ideal place for missionary work. We are surrounded by numerous towns and villages, the nearest having a population of 5,500, and not a single Christian in any one of them, and *this* is only

ONE WEE SPOT OF INDIA.

Men, women and children singly, and in groups large and small, come flocking to the bungalow every day to talk and to hear our message. Several years ago Miss Wilder toured in this vicinity, so the people know what our mission is and it is encouraging that they want to hear. I take my baby organ out on the verandah to play and sing for them, and Miss Wilder or Miss Giles comes to talk. Our Christian cook, the Bible women and my language teacher are sometimes pressed into service, too, when those of different castes do not care to get very close to each other. The organ is a curiosity, and if I do not at once appear on the scene, the *baja* and the new *missi sahib* are usually called for.

Sabbath afternoons we have a special service and usually a good audience. We are encouraged to hear of some who have

GIVEN UP IDOL WORSHIP.

One instance is of a woman who, after hearing the message for several days, went home and threw every idol out of the house. A girl from a distant village asked to be taught to pray. She said her parents had given up idols a year ago, on hearing the truth from a Christian schoolmaster. The girl's mind and heart are open and eager for the sweet gospel stories, and we pray that very soon this seeking lamb may know her loving Shepherd. Oh, the privilege of telling these people the sweet story of Jesus and His saving love! Oh, the opportunities, more than our small force has time or strength for! I am impressed more and more with the great need of the

NEGLECTED VILLAGES OF INDIA.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS.

New Volume for 1905-1906,

CHRISTUS LIBERATOR: *An Outline Study of Africa.*

This, like all preceding volumes of the series, is mailed from headquarters of our Women's Boards at the uniform price, 50 cts. cloth, 30 cts. paper, *postage prepaid.* We repeat what was said last month that, although *Christus Liberator* can be had of the publisher and of booksellers, *only the Women's Boards* mail it without extra charge for postage. Some of the Boards are able to offer a slight reduction on orders of ten copies.

Honor Roll, 1905.

BARRE CENTER CHURCH, - - - Niagara Presbytery.

[Upon receiving a full and authorized notice that 75 per cent. of women members in any church are subscribers to WOMAN'S WORK, the name will be added to the Roll. Where is candidate Number Two?]

CONFERENCE OF YOUNG PEOPLE'S MISSIONARY MOVEMENT,

Silver Bay, Lake George, July 21-31.

This fourth annual conference far exceeded in numbers any previous one, the 603 delegates taxing to the limit the accommodations of the Silver Bay hotel with its cottages and annexes. Twenty-four States, Canada, the Philippine Islands, Japan, China, India and Africa were represented. Of sixteen denominations, the Methodists led with 151 delegates, Congregationalists second with 144, and Presbyterians third with 118.

After early morning Bible classes and prayers, the morning sessions were divided into three periods. The first period was devoted to an institute of methods to discuss such subjects as: The Student Volunteer Movement, Mission Study Classes, Missionary Meetings, Libraries and Literature, the Sunday-school and Missions, Junior Workers, and the organization of Mission Study campaigns and the conduct of Missionary Institutes in various centers, in order to reach a large number of local workers who are unable to attend the summer conference. The second period was taken up with Study Classes, under different leaders, with the object not only of familiarizing members with the text-book for the coming year, *Daybreak in the Dark Continent*, but of illustrating methods of conducting such classes in Young People's societies. The third period of the morning, and the vesper service, were devoted to platform addresses by members of Mission Boards, returned missionaries, Student Volunteers and others. Some of the subjects of these addresses will give an idea of the scope of the conference: Young People and Missions, Prayer, Bible Study, the Bible and Missions, Christian Stewardship, City Missions, Home Missions, and the needs in various Foreign Missions.

A helpful educational feature of the conference was the exhibition of literature of various Boards and Societies. Around the four walls of the auditorium, mounted upon gray cardboard supported by slender black frames, were arranged samples of literature pertaining to every possible missionary subject, and it was a pleasure to see the delegates with note-book and pencil making memoranda of what they needed, not only from their own Boards but gleaning what was best from other denominations as well. There was also a fine exhibit, borrowed from the Methodist Missionary Society, of maps, charts, scrolls, curios, photographs, etc., and an experienced worker acted as guide and director of the exhibit.

While the spirit of interdenominational fellowship and co-operation was felt throughout the conference, denominationalism was also emphasized and after regular evening services group meetings were held. Of these groups

not the least enthusiastic was the Presbyterian, and the presence of such representative leaders as Dr. Thompson and Miss Petrie of the Home Board, and Mr. Speer, Mr. McConaughy and Dr. Sailer of the Foreign Board, Mrs. Chester and Miss Storm, C. E. Secretaries of the Philadelphia and New York Woman's Boards, besides a number of Presbyterial C. E. officers, prominent ministers and local workers, added inspiration and helpfulness to the Presbyterian rallies. This group held a lawn party, after which no introductions were necessary.

Over and above all discussions was the devotional spirit of the conference. The keynote of "Prayer" was struck by Mr. C. V. Vickrey, Secretary of the Movement, at the very first session and was followed up by Mr. Speer the next evening when he said: "Our ideals and purposes may be all right, but what we need is strength to carry out our resolutions. Prayer is a more real and living force than the public speech of man." Little prayer groups of personal friends or table companions were formed and could be seen at any time, gathered in quiet corners of verandahs, under the trees, or by the lakeside, praying for God's blessing upon the conference and upon their own work. The last two days of the conference, all-day prayer meetings were held, the first on the hilltop and the second, because of rain, in a room set aside for the purpose. Different leaders were in charge all day and one could drop in for a few minutes or an hour, as he chose. The effect of these meetings was visible in those who attended them and upon our closing sessions.

It is not the purpose of this article to dwell upon the recreation side of the conference, for which every afternoon was reserved. Excursions by water, tramps, baseball, tennis, boating and bathing furnished the needed exercise and reaction, and the pure delight of simply looking at the beautiful blue waters of the lake, the trees, the mountains and the ever-changing sky would satisfy the most particular, not to mention social intercourse and the rest which comes from change of scene and occupation rather than from inaction. Presbyterian young people, will you not plan *now* to be there next year?

Jane R. Morrow.

WILL the lady who wished to open a correspondence between one of her Sunday-school scholars and a pupil in Miss Morton's school, Ningpo, China, kindly send her full address to Miss A. R. Morton, Englishtown, N. J., and the desired letter will be forwarded.

SUGGESTIONS.

SOMEBODY says:

"Our Study Class has become so interested in Japan that we want to stay right there another year. We do not like to turn to another country."

This remark is very encouraging. In the first place, it shows a capacity for thoroughness, which is sometimes the weakest point in the study of missions in our societies. In the second place, the attitude of mind indicated shows that one of the principal aims of the United Study text-books has been achieved in this class, at least, viz.: to arouse a serious, gripping interest in missionary countries and their peoples.

AN Auxiliary officer writes to the New York Board that their society is "behindhand." They have never begun the United Study books, but now, realizing the value of them, they propose to "catch up." They intend to crowd the study of Vols. I, II, III, IV, into six months, and take Vol. V the following six months "so as to be even by the end of 1906."

This cannot be done. It would be as impossible to mental digestion as eating the dinners of a year in three months would exceed the capacity of our physical organs.

No; we recommend to both societies referred to above, to the thorough one and the belated one, to follow Dr. Sailer's advice in their method of study. He counsels classes to fall into line and keep in line, by taking up each year the current Study. One reason he gives is that many helps are at hand for the regular subject but not for others. Consult T. H. P. Sailer, Ph.D., *Honorary Educational Secretary* of the Board of

Foreign Missions, 156 Fifth Ave., New York.

A Request—"Please send material for me to write a Paper upon 'Life of the Factory Girls in Japan,' and oblige," etc.

Reply, which might have been sent but was not—Why don't you write papers about something on which you possess information already, or can acquire it from your library? Why choose a topic that is so remote from missions?

CHANGES IN THE MISSIONARY FORCE.

Arrivals:

August —.—At ———, Rev. and Mrs. Robert Irwin, from Laos. Address, 903 Minnesota Ave., Portland, Oregon.

August 6.—At San Francisco, Rev. and Mrs. Wm. M. Campbell and two children, from Hainan. Address, R. F. D., No. 49, W. Sunbury, Pa.

August 12.—At New York, Miss Elizabeth A. Foster, from Miraj, W. India. Address, 608 East 7th St., Wilmington, Delaware.

August 15 —At San Francisco, Rev. Cyril Ross of Korea. Address, Parkville, Mo

August 20.—At New York, Mrs. G. L. Bickerstaph of Brazil. Address, care Chas. W. Hand, 156 Fifth Ave., N. Y.

At Philadelphia, Rev. L. F. Esselstyn of Persia. Address, Lansing, Mich.

August 27.—At Philadelphia, Rev. and Mrs. Hunter Corbett and three children, from Chefoo, China. Address, Wooster, Ohio.

Departures:

August 8.—From Vancouver, B. C., Rev. and Mrs. J. E. Snook, returning to the Philippine Islands.

August 16.—From San Francisco, Mrs. Wm. B. Hamilton, returning to Chinanfu, China.
Miss Louise M. Chase, returning to Korea.
Rev. and Mrs. E. E. McFarland, to join the Korea Mission.
Miss Christine H. Cameron, " " "
Miss Lucy Floy Donaldson, " " "
Rev. and Mrs. John R. Peale, to join the Canton Mission.
Dr. Isabella Mack, " " "
Miss Margaret Strathie, " " "
Miss Clyde Bartholomew, *via* Japan, where she will spend several months among the schools, to join the Philippine Mission.

August 26.—From San Francisco, Rev. and Mrs. David Thompson, returning to Japan.
Rev. and Mrs. Harvey Brokaw, returning to Japan.
Rev. J. Walter Lowrie, returning to Paotingfu, China.
Mrs. Amelia P. Lowrie, returning to Paotingfu, China.
Rev. and Mrs. J. H. Judson and two children, returning to Hangchow, China.
Miss Mary Posey, returning to Shanghai, China.
W. J. Swart, M.D., returning to Siam, with Mrs. Swart going out for the first time.
Rev. and Mrs. Geo. W. Marshall, returning to Canton Mission
Rev. and Mrs. Paul Patton Faris, to join the West Shantung Mission, China.
Dr. and Mrs. Frederick Fouts, to join the West Shantung Mission, China.
Dr. Caroline S. Merwin, to join the West Shantung Mission.
Rev. and Mrs. John R. Jones, to join the Central China Mission.
Miss Jane A. Hyde, to join the Central China Mission.
Rev. and Mrs. David Crabb, to join the Hunan Mission, China.
Miss Mary G. Venable, to join the Hunan Mission, China.
Miss Margaret C. McCord, to join the Siam Mission.

August 26.—From Philadelphia, Rev. and Mrs. S. G. Wilson and four children, returning to Persia.
Dr. Clara H. Field, to join the Persia Mission.
Miss Ada C. Holmes, to join the Persia Mission.
Miss Myrtle B. Campbell, to join the Persia Mission.
Miss Edna S. Cole, returning to Siam, *via* Scotland.

September 2.—From New York, Rev. Ray H. Carter, to join the Punjab Mission, India.

September 6.—From San Francisco, Rev. and Mrs. Hugh Taylor and two children, returning to Laos.
Miss Elizabeth R. Campbell, to join the Japan Mission.
Miss Janet M. Johnstone, to join the Japan Mission.
Dr. and Mrs. Jas. A. Graham, to join the Philippines Mission.
Rev. and Mrs. Chas. N. Magill, to join the Philippines Mission.

September 9.—From Philadelphia, Miss Carrie G. Orr, to join the W. India Mission.
Miss Amanda M. Kerr, to join the Punjab Mission, India.

Deaths:

July 3.—At Petchaburee, Siam, Miss Kate N. Fleeson of Lakawn, Laos.

August 18.—At Urumia, Persia, Joseph P. Cochran, M.D., of typhoid fever.

NOTES FROM HEADQUARTERS.

The following helps are permanent and may be obtained from all Women's Boards:

On Persia:—

Historical Sketch	10 cts.
Question Book	5 cts.
Schools and Colleges	4 cts.
Hospital Work	3 cts.
Home Life	2 cts.
Illustrated Programmes	per doz. 5 cts.
Hero Series	2 cts.
The Year Book of Prayer, 1906	10 cts.

For Mission Study Classes:—

Via Christi, Introduction to Missions,
Lux Christi, India,
Rex Christus, China,
Dux Christus, Japan,
Christus Liberator, Africa,
Each, cloth, 50 cts.; paper, 30 cts.

China for Juniors	10 cts.
Japan for Juniors	20 cts.
Africa for Juniors. Cloth, 35 cts.; paper, 25 cts.; postage extra.	

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of month at 10.30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

October. Topics for Prayer: *Our Publications. Persia.*

THE first DIRECTORS' MEETING of the season, October 3, will be an occasion of glad reunion and glad resumption of work in all departments after the refreshment of the summer vacation. It is hoped that our full Board of Directors may be present and start the season in touch with the far-reaching interests of our large Society.

PRAYER-MEETING, October 17, will be led by Mrs. J. H. Lee and Mrs. Robert Hunter.

THE *Annual Fall Letter* to the presbyterial presidents is written by our president, Mrs. Thorpe. This letter should receive careful consideration in all our presbyterial societies, and the various topics considered in some way be communicated as stimulus and suggestion to our many auxiliaries.

FOR the YOUNG WOMEN we are issuing a free leaflet with information about their own missionary, Miss Moore of Wei Hien, China. Those interested, and especially those *not* interested, should send for a copy.

OUR TREASURY.—July and August have been sadly depressing to our treasury. As the mercury and humidity rose to great heights our store of silver and gold has fallen very low, far behind the standard set in the corresponding months of 1904. In July the loss was $1,750, in August $931.71, a total loss of $2,682, as compared with July and August, 1904. This cannot mean loss of love, loss of interest, loss of means among our women. But it does show *something*. Will each presbyterial society weigh its own gifts and, whatever the cause of this shrinkage, make every effort before November 1 to surpass last year's total? Our president says, "We would remind the faithful that we adopted twenty-six new missionaries last year, and many more are applying. It is not time to cry 'enough' just yet. Let every one be prompt in paying and faithful in praying."

WE feel cheered by a gain of 2,400 subscribers to *Over Sea and Land* and are hoping that the desired total of 18,000 may be reached in time to enable us to enlarge with the January number. The fall circulars are most attractive and tell how young and old can help increase the circulation. Will not you get one and carry out in your own church the interesting programme, prepared entirely from *Over Sea and Land*, which is on the circular? Full directions accompany it and it will surely entertain and instruct the children.

ANNUAL foreign missionary meeting of N. J. Synodical Society will be held Oct. 12, in First Church, Jersey City, 1.45 P. M. It is hoped that all officers of auxiliaries will try to be present.—L. K. OWENS, *Rec. Secretary.*

READY—*Christus Liberator*, by Miss Ellen C. Parsons; *Africa for Juniors*, by Miss Katharine R. Crowell. See prices above.

On Persia: *Flash Lights, Persia* (a dialogue), *Daughters of Iran*, each 2 cts.; *Selby of Marbeeshoo*, 1 ct.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A. M. Visitors welcome.

MRS. S. D. WARD, whose death occurred in New York, July 28, was appointed a manager on our Board of the Northwest in 1875 and was a regular attendant, a wise and ready counselor and faithful worker, doing whatever she was asked to do. In 1886, she was chosen president of Chicago Presbyterial Society, which office she held until 1894. The following year she was made a vice-president of the Board, holding the office until removal to New York necessitated resignation in 1901. Although the removal had taken her from our midst, she was held as "one of us." Early in the "80's" her eldest daughter went to Peking, China, as wife of the Rev. Harlan P. Beach, a missionary of the American Board; in 1885, a second daughter, Miss Ellen, went out under our Board, but her health failed and she returned in 1888. Mr. Ward, who preceded his wife to the other shore by only a few months, was as thoroughly interested in Foreign Missions as were his wife and daughters. He asked for the "48 page" of *The Interior*, to be read to him as soon as the copy reached their home during those last days.

DURING July we sent to each Presbyterial Secretary of Literature extracts from the annual editorial reports of both WOMAN'S WORK and *Over Sea and Land*, with subscription

blanks, etc. We selected most interesting items, with suggestions given by editors, and are hoping for a large increase in subscription lists for both magazines. We hope the secretaries have taken up the work of pushing these helpful magazines at the fall meetings, Presbyterial and Synodical, as well as through local secretaries.

Helps on Persia: *The Bride's Outfit, Story of Mahmud, Selby of Marbeeshoo*, each 1 ct.; *Daughters of Iran*, 2 cts.; *Twenty-five Years in Persia* (Miss Jewett), 15 cts.

Daybreak in the Dark Continent (Y. P. Movement), cloth, 50 cts.; paper, 35 cts., postage 7 cts.

Annals: *Woman and the Gospel in Persia, Rev. Justin Perkins, D.D., Henry Martyn*, each, paper, 18 cts.; cloth, 30 cts. Address Miss S. B. Stebbins, Room 48, 40 East Randolph St., Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

October marks the return of forces to the Mission Rooms. May no time be lost at the outset. The season of active work in town grows shorter with each succeeding year. To guard against there being any shrinkage in the missionary effort, every one must take into account this reduction of opportunity for conference and concerted action and strive from the very opening of the season to make each meeting accomplish the greatest possible good.

Magazine publishers estimate that they lose every year about one-fifth of their annual subscribers. Our secretaries of literature should remember this in their plans to keep up their lists of subscribers to Woman's Work. A steady annual gain of twenty per cent. is necessary just to keep the list up without making any advance. In New York, last year, instead of advance there was decided diminution in subscriptions. This waste, too, is to be repaired, so we hope our secretaries will promptly begin their work with the fresh vigor of the autumn days.

Christus Liberator is now in the hands of the public. It represents the faithful, conscientious and consecrated work of Miss Ellen C. Parsons, who, while never flagging in her zeal for Woman's Work, was able to make this valuable contribution to missionary literature. She was prepared to treat the difficult subject by her studies at the time of writing the biography of A. C. Good, *A Life for Africa*, and by the close application of years to the missionary problems presented on that field. Her position is broad and sympathetic and the text book could be used by all Mission Boards working in Africa as well as by our own Presbyterian Board.

Miss Parsons' historical analysis of the opening up of North Africa, the Nile country, West Africa, East Africa, Congo State, Central Africa and South Africa, taken in connection with the introductory scientific chapter by Sir Harry H. Johnston, forms a contribution also to general literature, and should be welcomed by those who feel an interest in the great life study and development of the "Dark Continent." *J. S. H.*

It is hardly necessary to remind our societies that this is the month to forward the summer offering. Let it be sent promptly to presbyterial treasurers, so that all may reach New York before November 1.

Leaflets for Persia meetings: *Selby of Marbeeshoo, Daughters of Iran, Persia* (a dialogue), each 2 cts.

New leaflets: *A Visit to the West Africa Mission*, by Dr. A. W. Halsey, 10 cts., *How to Interest Children in Missions*, 3 cts.

From Northern New York.

The semi-annual meeting of the society will be held in Hoosick Falls, N. Y., October 11, opening with a devotional service at 9.20 A. M. It is expected that the Rev. James B. Rodgers, D.D., of Manila, will address the meeting at 11.15. At the afternoon session, the missionary address will be given, it is hoped, by Rev. A. W. Halsey, D.D.

Lunch will be served by the ladies of the church. Delegates unable to make their train connections, who desire entertainment over night, will please send their names and addresses in full to Mrs. J. H. McEachron, 20 Second Street, Hoosick Falls, not later than October 6.

Trains leave Troy at 7.45 and 10.00 A. M. and 12.30 P. M.; leave Hoosick Falls at 5.37 P. M., arriving at Troy at 6.55. The above subject to change. Round-trip tickets, $1.33.

This fall gathering promises to be one of much interest, and it is hoped that there will be a large attendance and that the meeting will have a special place in our prayers, that we may come together to hear what the Lord our God will say unto us, and with hearts prepared by the Holy Spirit for obedience to His message.

At this writing it is expected that in October the C. E. Societies of Albany and Columbia Presbyteries will have the pleasure of a visit from their missionary, Dr. Rodgers. The societies have been looking forward with pleasurable anticipation to his home-coming, and are prepared to give him a warm welcome.

Orders can now be sent for the new volume, United Study of Missions, *Christus Liberator*, an Outline Study of Africa. This volume has been prepared by Miss Ellen C. Parsons, editor of Woman's Work. We trust there will be a mission study class in every church within our bounds. Send orders to Miss M. H. Thwight, 17 Second Avenue, Upper Troy. See price list at head of "Notes." A wall map and a set of pictures can also be had. *Christus Liberator* and the *Year Book of Prayer, 1906*, will be on sale at the meeting in Hoosick Falls.

From St. Louis.

Meetings the first and third Tuesdays of each month, 10 A.M., at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE Synodical meeting of Kansas will be held at Hiawatha, Oct. 24, 25. While names of all the speakers cannot be announced, Mrs. Harry Williams, our new Field Secretary, is expected to be present. If every one goes to Synodical meeting expecting a blessing, the blessing is sure to be there.

SYNODICAL meeting of Indian Territory and Oklahoma will be held at Muskogee, Oct. 5, 6. Owing to the fact that Mrs. Rule, the acting president, was compelled to resign on account of ill health, Mrs. Moore of Sequoyah will act as president *pro tem.* We who so lately tasted of Muskogee's bountiful kindliness predict confidently a happy, profitable meeting.

AT our August meeting the presence of Mr. and Mrs. J. R. Jones was highly appreciated. Their support has been assumed by the West Church of St. Louis, and they sail in a few weeks for China, their new field.

REV. AND MRS. WALLACE FARIS of Ichowfu, China, are visiting Mrs. Babcock, the mother of Mrs. Faris.

IT is pleasant to remember that we have the prospect of soon seeing and hearing Dr. Fleming, whose work at Ichowfu Hospital has been of such surpassing interest to us. Dr. Fleming is expected in this country this fall.

MISS ORR, who has been assigned to India, sails the middle of September, and will be married to Mr. Simpson, who has been five or six years in India, soon after her arrival on the foreign field. We wish her all joy and prosperity in her new life.

MISS EDNAH COLE'S many friends will rejoice to know that she is entirely recovered from her late illness, and is spending the last month of her furlough in Scotland visiting friends, before she sails from that country for Siam.

THE principal feature of the August meeting was the good book reviews, which were both interesting and instructive. We believe that an occasional book review would be a very welcome addition to the programme of any missionary society.

PLEASE send your notification to our Special Object Secretary, Mrs. Geo. W. Weyer, as to the object your society has selected for support, as soon as possible.

From San Francisco.

Public meeting first Monday of each month at 10.30 A. M. and 1.15 P. M. at 920 Sacramento St. All are invited. Executive Committee, third Monday.

AFTER nearly ten years of strenuous work as missionary for the Occidental Board, Miss Donaldino Cameron was sent away on furlough. Her wish was to visit her family at Inverness, Scotland, but she first made a tour through our country to visit the Christian homes of Chinese girls who had been trained in our mission—Minneapolis, Santa Barbara, Philadelphia, etc. She was proud of them, of their good housekeeping and noble lives.

Friends everywhere were ready to speed Miss Cameron on her journey, making it possible for her to take such a trip. Relatives in Scotland who have business interests in India were at hand to prolong the journey toward the Orient. On her return a reception was tendered her at 920 Sacramento St. She gave a most interesting account of her travels to an audience that filled the rooms and the vestibule.

Miss Cameron spent a few days in Hong Kong visiting schools there, and made a longer stay in Canton. There she saw Miss Durham and Miss Burlingame and the good work they are doing. Their work in San Francisco gave them a desire to do work in China, where they went independently of any Board.

Miss Churchill is a missionary of the Occidental Board in Canton, and her Bible reader is one of Miss Culbertson's girls, who came to the Home under promise of marriage and after a year married the man and returned to China, a professing Christian. Miss Cameron went 300 miles up the Canton River to visit another girl who lived with her mother-in-law, and had made a convert of her to Christianity.

Woon Ho, who was taken from a gambling resort, remained with us eight months, and Miss Cameron found her at seventeen the wife of Poie Lum. She says you should have seen the state in which Woon Ho and Poie Lum called on me, in chairs carried by coolies, she having flowers braided in her hair. She brought a blue scroll to Miss Cameron, remembering that her room was done in blue. Poie Lum's father is one of the most spiritual men in Canton, as native preacher, and works mostly among the lepers.

As their ship neared Fort Point, San Francisco, a government tug came alongside and Miss Cameron recognized the familiar faces of customs and Chinese Bureau officials, all of whom are links in her Chinese work. One of them brought beautiful flowers, a welcome home from "my dear Chinese girls." Miss Cameron found on her return that the calls for her best energies had not lessened, but increased. Two or three important cases on hand at one time has been her daily experience. All rejoice that she has had several months of rest and change of scene.

THE Occidental Board had the pleasure of seeing twelve missionaries entertained in Trinity Church, August 15. A luncheon and happy social hour were enjoyed before the afternoon session. Mrs. Denniston led the devotional hour. Dr. Gilchrist, Messrs. Laughlin and Strong took part and Mrs. C. S. Wright, president of the Occidental Board, gave the greetings in words of tender sympathy, adding the Lord's promise, "Lo, I am with you alway even to the end of the world" Never was there more unanimity of feeling than existed between speakers and hearers at this meeting, so that the missionaries were encouraged to mention intimate personal experiences. Many eyes were wet with tears as their hearts were laid bare.

Mr. McCune, *en route* to Korea, spoke of the unexpected strength of mothers when called upon to give up their loved ones. Mrs. McCune said we must think of the happy things in the missionary's life. Mrs. McFarland, née Stewart, our own California girl from Los Angeles, spoke of her happiness in going as a missionary, "My meat is to do the will of Him that sent me." Mr. Peale, *en route* to Canton, spoke of famous men who have been sent out from Princeton and of the grave there of a student volunteer who died before the time for his going out, his last words being, "Go to the heathen; they cannot die as I die." Miss Donaldson, bound to Korea, spoke of the officers of the N. Y. Board. Miss Cameron, also for Korea, decided to go as a missionary when in the infant class, through her teacher, who went to India. Mrs. Hamilton, returning to Shantung, spoke of the power of prayer. Miss Posey had a profound impression of God's call, and that the inspiration received from friends in the homeland means a wall of prayer behind them. Mr. McAfee of Arizona, who who had come to see his sister off, made a happy speech on the hopeful side, closing with a little poem, "Near to the Heart of God." Dr. Gilchrist bade the missionaries God speed, saying we must lean hard on Him. Mr. Strong spoke of God's help in all times of perplexity. Mr. McElhinney closed with prayer. *J. P.*

Another band of missionaries were entertained at the First Church, August 25, among them a number of those returning after furlough.

Our treasury is $500 ahead of this time last year.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Aug. 1, 1905.

Cincinnati.—Venice, C.E., $13.71
Cleveland.—Calvary, 100.00
Newark.—Arlington, C.E., 3; Bloomfield, 1st, 125; Caldwell, 1st, 35.71; Montclair, 1st, 325; Newark, 1st, 138; 3d, 100, C.E., 20; Calvary, 20; High St., 33.54; Mem'l, 15; Roseville Ave., 90; South Park, 167.66; Verona, 1st, C.E., 2.40, 1,075.31
Newton.—Belvidere, 1st, 26; Blairstown, 34; Hacketts-town, 14; Stewartsville, 31.25; Stillwater, 5; Wantage, 1st, C.E., 2, 112.25
Miscellaneous.—A Lady, Lowellville, O., 11; A Lady, E. Downington, Pa., 20; A Friend, Frankford, Pa., 59, 90.00

Total for August, 1905, $1,391.27
Total since May 1, 1905, 19,034.07

(Miss) Sarah W. Cattell, *Treas.*,
501 Witherspoon Building, Philadelphia.

August 31, 1905.

Miss Peebles, Portsmouth, O., sent $100 to Dr. Mary P. Eddy, Syria; New Providence, N J., C.E., sent $6.54 to Dr. J. Hunter Wells, Korea; Warren, Pa., 2d, sent $15, and the Titusville, Pa., Boys' Bd., sent $7, to Miss M. E. Rogers, India.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1905.

* Indicates Thank Offering.

Buffalo.—Portville, 50; A Friend, 135, $185.00
Chemung.—Breesport, 3.15; Burdett, 15; Dundee, 12.50; Elmira, Franklin St., 5; Lake St., 20; North, 5.55, "Trees of Promise" Bd., 1.43; Horseheads, 13; Monterey, 10; Watkins, 20, 105.63
Genesee.—Attica, 6.30; Batavia, 50, Inter. C.E., 15, Jr. C. E., 6.50; Castile, 7.99; Bergen, 12.64, Jr. C.E., 8; Bethany, 4; Perry, 18, C.E., 10; Warsaw, 5, Y.W.S., 7, 150.43
Hudson.—Circleville, 7.50; Florida, C.E., 5, Jr. C.E., 7.68; Goshen, 50; Middletown, 1st, 46; 2d, 18; Monroe, 12.25; Otisville, 4; Port Jervis, 16; Ramapo, 10.20; Westtown, *38.90, 215.53
Long Island.—Bridgehampton, 13.05; Middle Island, C.E., 2.50, 15.55
Louisville, Ky.—Louisville, Alliance, C.E., 5.00
Lyons.—Fairville, C.E., 3; Newark, 29.25; Red Creek, 5.28, 37.53
New York.—New York, 1st, C.E., 12.50; New York, C. E., 15.01; North, C.E., 38.75; Miss Grace L. Morrison, 50; West New Brighton, S. I., Calvary, 21.18, 137.44
Syracuse.—Baldwinsville, 15; Onondaga Valley, C.E., 5; Pompey, 3.50; Syracuse, 4th, C.E., 4.92; South, 12.50, 40.92
Utica.—Boonville, 25; Clinton, 35, One Member, 25; Holland Patent, 10; Little Falls, 25; Lowville, 20; New Hartford, 10; Utica, Bethany, 124, Jr. Soc. of S.S., 10; 1st, 125, Mrs. Goldthwaite, 25; Mem'l, 20, Do Good Bd., 5, Mem'l Bd., 5; Olivet, 5; Waterville, 35; West Camden, C. E., 5, S.S., 7; Utica Branch, 25, 541.00
Miscellaneous.—Montour Falls, Mrs. Frances Mulford, 500; Waddington, N. Y., A Helper, 20, 520.00

Total, $1,954.03
Total since April 1st, 19,886.80

Henrietta W. Hubbard, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending August 24, 1905.

Cimarron.—Enid, 10; Pond Creek, 6.90, $16.90
Emporia.—Council Grove, 5.05; De Graff, 3; Derby, 5; El Dorado, 15.93; Emporia, 4.50; Peabody, 10; Quenemo, C.E., 3; Wellington, 9; Wichita, 1st, Y.P.M.L., 250; West Side, 12.50, C.E., No. 1, 5, No. 2, 3.75; Winfield, C.E., 44.50, 371.23
Rio Grande.—Deming, 7.50
Miscellaneous.—Interest, .69

Total for month, $396.32
Total to date, 2,741.33

Mrs. Wm. Burg, *Treas.*,
Aug. 24, 1905. 1756 Missouri Ave., St. Louis, Mo.

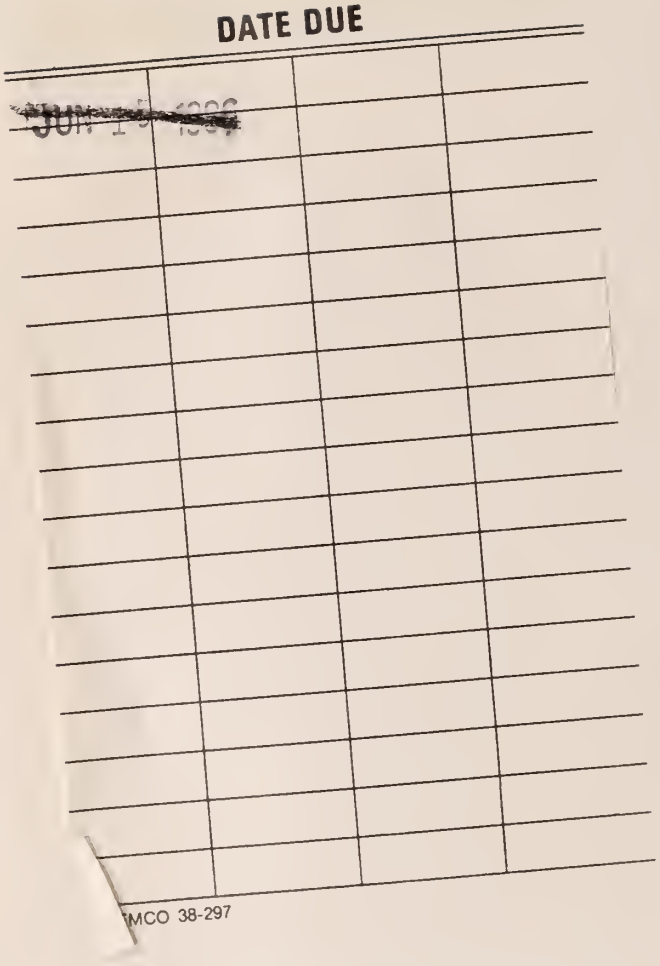
Receipts of the Woman's Occidental Board of Foreign Missions to August 25, 1905.

Los Angeles.—Alhambra, 6; Azusa, 10, C.E., 3; Coronado, 6.05; El Cajon, C.E., 3.70; Glendale, 5; Hollywood, 3.50; Inglewood, C.E., 3.25; Long Beach, 25, Bd., 8; Los Angeles, 1st, 52, C.E., 10; 2d, 3, C.E., 15; 3d, C.E., 10; Bethany, 5, C.E., 3; Bethesda, 10; Boyle Heights, 25.05, C. E., 25, Bd., 1; Central, 24; Grandview, 30, C.E., 4.25; Highland Park, 150, C.E., 7.50; Immanuel, 171.25, C.E., 112.50, Jr. C.E., 4.50, Young Ladies' Soc., 25; Knox, 5, C.E., 2; Chinese, Morrison Bd., 7.07; Monrovia, 15, C.E., 8; National City, 6.50; Orange, C.E., 9; Pasadena, 1st, 500, C.E., 15; So. Pasadena, Calvary, 2; San Diego, 10; Santa Ana, 18.15; Santa Monica, 2.50, C.E., 2.50; Tropica, 5; Tustin, 5; Miscellaneous, Friends, 5.50, $1,379.77
Oakland.—Berkeley, 1st, 34; Danville, 2.50; Oakland, Brooklyn, Miss. Soc., 124.20, C.E., 5, K.D., 5.80; Golden Gate, C.E., 1.90; Union St., 25, Baby Bd., 1; West Berkeley, 2.50, C.E., 1.25, 203.15
San Francisco.—First, 50; Forward, C.E., 4.50, 54.50
San José.—Boulder Creek, C.E., 1.80; Lakeside, C.E., 7.50; Los Gatos, 13; Milpitas, C.E., 3; Monterey, 5; Palo Alto, 3.75, C.E., 4.68; San José, 1st, 27.35; 2d, 13.14, C.E., 25, Int. C.E., 5; San Martin, 2.25; San Luis Obispo, 7; Santa Clara, 13.50, Bd., 1; Skyland, 2.50; Watsonville, 10.85, C.E., 6, 152.32
Stockton.—Fresno, 30.68, Bd., 8.55; Madera, 5.75; Merced, 5; Modesto, 7.88, Jr. C.E., 2.54, Bd., 3.80; Sanger, 90 cts.; Stockton, Int. C.E., 20 cts., Bd., 1; Woodbridge, 1, 67.30
Miscellaneous.—Miss A. J. Matskin, 2.00

Total for month, $1,859.04
Total since March 25, 1905, 3,196.49

Mrs. E. G. Denniston, *Treas.*,
920 Sacramento St., San Francisco, Cal.

Aug. 26, 1905.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